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VOL. XII, No. 11

MONDAY, JANUARY 13, 1919

WHOLE No. 325

# GRAPHIC LATIN

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## IRRIGATION AMONG THE GREEKS AND THE ROMANS

(Concluded from page 74)

Turning now to Latin authors we note first Cato, *De Agri Cultura* 151. Writing there of the cultivation of *cupressi*, *cupresseta*, after Manius Percennius Nolanus, Cato says, inter alia, in paragraphs 3-4:

areas facito pedes latas quaternos: subcavas facito, uti aquam continere possint. . . . si quando non pluuit, uti terra sitiatur, aquam inrigato leniter in areas <in paragraph 2 he had recommended planting *ubi aqua propter siet*>. Si non habebis unde inriges, gerito inditoque leniter <aquam>. Quotienscumque opus erit, facito uti aquam addas<sup>1</sup>.

Varro, *De Re Rustica* 1.35.1, says:

Violaria in fundo facere non est utile, ideo quod necesse est terra adruenda pulvinos fieri, quos irrigationes et pluviae tempestates abluunt et agrum faciunt macriorem.

Mr. Lloyd Storr-Best (Varro on Farming, London, G. Bell and Sons, 1912) translates this as follows:

It is not good to make violet beds on a farm, because the earth must be raised for them, and small mounds are thus necessarily produced, which are washed away by artificial watering and by rain storms, and so impoverish the soil.

In *De Officiis* 2.12 ff. Cicero is arguing that mutual helpfulness is the key to civilization. To such mutual helpfulness man owes houses, which keep out the rigors of the cold and alleviate the discomforts of the heat; through such mutual helpfulness men repair the ravages of tempest, earthquake, time. In §14 he says:

Adde ductus aquarum, derivationes fluminum <'canals'>, *agrorum irrigationes*, moles oppositas fluminibus, portus manu factos, quae unde sine hominum opere habere possemus?

In the *Cato Maior* 53, towards the end, Cicero makes Cato Censor, the author of the *De Agri Cultura*, speak as follows:

Quid ego irrigationes, quid fossiones agri repastionesque proferam, quibus fit multo terra fecundior?

In *De Natura Deorum* 2.152 Cicero writes thus:

Terrenorum item commodorum omnis est in homine dominatus. Nos campis, nos montibus fruimur, nostri sunt amnes, nostri lacus, nos fruges serimus, nos arbores, nos aquarum inductionibus terris fecunditatem damus, nos flumina arcemus, derigimus, avertimus,

<sup>1</sup>Cato, *De Agricultura* 155, cited in Pauly-Wissowa as dealing with irrigation, deals rather with drainage.

nostris denique manibus in rerum natura quasi alteram naturam efficere conamur.

On this Professor J. B. Mayor, in his elaborate edition, cited only *De Officiis* 2.14, and *Georgics* 1.106.

In *Eclogue* 3, Vergil describes a contest of song between two shepherds. In the concluding verses (108-111) the referee Palaemon is made to say:

non nostrum inter vos tantas componere lites:  
et vitula tu dignus et hic—et quisquis amores  
aut metuet dulcis aut experietur amores.

Claudite iam rivos, pueri: sat prata biberunt.

Vergil, *Georgics* 1.100, bids the farmers pray for moist summers and sunny winters, because best for the crops is the sequence of wet summers and dry winters. Vergil speaks then of the scattering of the seed and inquires about the man who

deinde satis fluvium inducit rivosque sequentis  
et, cum exustus ager morientibus aestuat herbis,  
ecce supercilio clivosi tramitis undam  
elicit? illa cadens raucum per levia murmur  
saxa ciet scatebrisque arentia temperat arvis.

We may translate this as follows (disregarding the question):

'<he> brings upon his crops a water course, guiding its streamlets as he will, and, when the scorched land swelters, and the green blades would feign die, lo, from the brow of the hillside channel he decoys the water. The water, as it falls, wakes murmurs amid the smooth stones, and with its gushing stream gives the thirsty fields just the draughts they need'.

In his valuable book, *Remains of Ancient Rome*, 2.119, Professor J. H. Middleton says that Frontinus, who was for years Curator Aquarum and whose book on the Roman aqueducts is still extant, gives, in a list of penalties for various offenses, one, "for irrigating land with water from a public aqueduct. . .". He does not, however, tell us where Frontinus says this.

In Columella, according to Pauly-Wissowa 1.1.278, there are references to irrigation—of millet, 2.9.17 (cf. *Palladius* 4.3); of hemp, 2.10.21 (cf. *Pall.* 3.5); of clover ("Lucerne"), 2.10.26 (cf. *Pliny*, N. H. 18.145; *Pall.* 3.6); of sesame, 2.10.18; of turnips ("Rüben"), 2.10.23.

When I began this paper, I was under the impression, gained no doubt from such familiar passages as *Xenophon*, *Anabasis* 2.4.13, *Euripides*, *Medea* 824-842, *Cicero*, *Cato Maior* 53, *De Natura Deorum* 2.152, *De Officiis* 2.14, that irrigation was very commonly practiced by the Greeks and the Romans. I have, however, already quoted (page 73) the statement of

Pauly-Wissowa that on the whole the practise of irrigation was not very common in ancient Greece, at least in small farming. In Pauly-Wissowa 1.1.278 we read (though the inadequacy of treatment here, and the jumbling together of references to drainage and irrigation should give us pause), ". . . so ist die *irrigatio agrorum* (Cic. Off. 14<sup>2</sup>) doch wohl seltener, vielleicht mit Ausnahme der Poebene, bei eigentlichem Ackerlande gekommen". Here follow certain references, especially those to Columella employed above. Then comes, without a single supporting reference, this assertion: "Häufiger wurde sie bei Wiesen, Gärten, mitunter auch Wein- und Oelpflanzungen angewandt".

It may be that in the word *rivalis* (or, perhaps we should say, in one of the words *rivalis*) we are to see evidence concerning irrigation. In Aulus Gellius 14.1 Favorinus, the philosopher, is assailing the Chaldaeans qui ex coetu motibusque siderum et stellarum fata hominum dicturos pollicentur. Gellius reports Favorinus's remarks in oratio obliqua. In §4 the record runs thus:

Esse autem nimis quam ineptum absurdumque, ut, quoniam aestus oceani cum lunae curriculo congruit, negotium quoque alicuius, quod ei forte de aquae ductu cum rivalibus aut de communi pariete cum vicino apud iudicem est, ut existimemus id negotium quasi habena quadam de caelo vinctum gubernari.

In Digest 43.20.1 §26 we find this: si inter rivaes, id est qui per eundem rivum aquam ducunt, sit contentio de aquae usu. . . .

#### HOW MAY THE TEACHER OF CLASSICS TAKE ADVANTAGE OF THE PRESENT OPPORTUNITY?<sup>1</sup>

This paper consists mostly of quotations. A subtitle might be A Plea to the Classicist to join the Ranks of the Modernists.

Without further preamble I plunge into my first quotation, taken from an article by Mr. Roy C. Hack in The Atlantic Monthly of last February:

We have now examined the two principal classes of educational experts, and we have found that they are engaged in a stupid and distracting quarrel. Each of them is vaguely aware that our system of education is imperfect; but what remedy has either one of them to propose? The Humanist advises us to let things alone, and in so doing he forgets that neither humanism nor common sense has anything to say in praise of men who let things alone. It would be difficult to imagine a remedy more frivolous, if it were not for the Moderns, who have surmounted the difficulty, and advise us to sever our bonds with the past and to worship science and industry.

Certainly the quarrel has been distracting. We have suffered keenly (though we hate to acknowledge it)

<sup>1</sup>Correct to 2.14.

<sup>2</sup>The word *rivalis*, 'rival in love', which appears as early as Plautus, Stichus 434, 729 (Lindsay), both Lewis and Short and Georges (Lateinisches-Deutsches Handwörterbuch) had regarded as the word *rivalis* discussed above, used in a transferred sense. But Walde, Lateinisches-Etymologisches Wörterbuch<sup>2</sup> (1910), following other scholars, rejects this view and thinks of two different words from different roots.

<sup>3</sup>This paper was read at the Twelfth Annual Meeting of The Classical Association of the Atlantic States, held at the Drexel Institute, Philadelphia, May 11, 1918.

In Ulpian, Digest 8.3.1, among the *servitutes rusticorum praediorum* is mentioned *aquaeductus*; this is defined soon as *ius aquam ducendi per fundum alienum*. This may involve the use of water for irrigation purposes. Still, immediately after the words just quoted this sentence appears: In rusticis computanda sunt aquaehaustus, pecoris ad aquam adpulsus. . . .

In Classical Philology 12.237-243 (July, 1917) Professor W. L. Westermann had an interesting paper entitled Aelius Gallus and the Reorganization of the Irrigation System of Egypt under Augustus. On page 239 he cites Suetonius, Augustus 18.2:

Aegyptum in provinciae formam redactam ut feraciorem habilioremque annonae urbanae redderet, fossas omnis in quas Nilus exaestuat, oblimatas longa vetustate, militari opere detersit.

Says Professor Westermann (239):

The use of the soldiery on this fatigue duty is sufficient proof of the large and organized scale upon which the work was conducted. The necessity of this large enterprise presupposes gross neglect of the irrigation system under the lax administration of the later Ptolemies.

The date of Augustus's measures, their importance to the steadying of the grain supply for Rome, and their success are discussed in detail by Professor Westermann (239-243).

Here we must leave the subject for the present. I have been able only to examine the more obvious sources of information. A more thorough and detailed study might show that there is a theme here for a doctoral dissertation.

C. K.

under the attacks of Dr. Flexner. We are even more deeply humiliated because ex-President Eliot, whom we should gladly claim as friend, has set us off in the far Elysium Fields where we may dispense our gifts only to the happy few. But such men as these are the men who are directing educational affairs. If we are to prove the stupidity of the quarrel and have a part in shaping our educational policies, a knowledge of the writings of prominent educators is essential.

Needless to say, these men present a new aim in education. Our ancient claim that Latin was useful for mental discipline has, they assert, long ago been exploded, for modern psychologists have proved, what we have always suspected, that we have no minds. Our aim must be different, if we wish to be modern. A few random quotations will serve to illustrate the modern aim of education.

Mr. Ellwood P. Chubberty, Professor of Education at Leland Stanford University, says:

Reading, writing. . . . the elements of education, . . . are really of little value except as they are closely related with the needs of our social, civic and industrial life.

Another quotation is from School and Society:

The aim of education is efficiency, vital efficiency, vocational efficiency, avocational efficiency, civic, moral. . . efficiency. Only those studies should



be required of all students which have a clear and unmistakable contribution to the general aim of social efficiency.

We used to think that everyone ought at least to know how to read in order to read the newspaper, but, in modern parlance, he must become socially efficient. Yet this amounts to the same thing. Well, if we wish to take part in these debates, we must learn the language. We classicists know that, by continual reading and translating, a language may be acquired. Let us, therefore, read Messrs. Thorndyke, Dewey, Judd, and others.

We shall find that pedagogical experts are studying methods no less than theories and aims. Here is much that is stimulating. We hear of socialized recitations, supervised study, laboratory methods.

In general, we might say that a socialized recitation is one that is conducted by the pupils so far as possible. The aim is to develop initiative, power to think, ability to use books, etc.

By supervised study is meant an effort to teach the pupil how to study, how to employ his time to the best advantage. Needless to say, none of these educators whom I have mentioned, at least none worthy the name, claims that these things are new. He is merely putting into definite shape methods which all good teachers have always used. It is worth while to know about these things and to try them. There is a certain stimulation to the class and to the teacher in trying different ways of doing things. By conducting, and occasionally advertising, a socialized recitation, we may prove that we are alive, and, perhaps, become more so. During Schoolmen's Week at the University of Pennsylvania, in April, 1918, Professor Hall-Quest spoke on Supervised Study, and Miss Simpson of Rochester, N. Y., conducted a demonstration class in supervised study in history. She distributed sheets outlining the work. Here is a sheet which I have made, showing how the same method may be applied to Latin.

### SUPERVISED STUDY OF LATIN

#### Ninth Grade:

Topic: Review, the fourth declension; New, the relative pronoun.

Aim: To teach the pupils how to think out a definite problem; to teach them how to use their books; to train them to think in the language and to use it;

#### Parts of the lesson and time schedule:

1. The Review, 20 minutes
2. The Assignment, 15 minutes

1. *The Review*, a socialized recitation, *i.e.* any recitation conducted for the good of the pupils and not for the glorification of the subject, or for the satisfaction of the teacher.

A class leader is chosen. The teacher distributes

#### Suggestions for questions:

##### Ninth Grade:

Give a Latin sentence with *army* in the genitive. *Cuius domus est pulchra?* Translate, *Solis occasu domum venit*, etc.

#### 2. The Assignment:

##### Ninth Grade:

The teacher shows a picture and says (and also writes on the board), *Servus, qui librum habet, est bonus. Dominus, cuius librum servus habet, est domi.* . . . , etc.

The problem to be solved by the pupils:

How many, and what cases of the relative do we need? How many genders? How can we find the forms which are not on the board? Find them. Which do we already know? Study the others.

3. *The Study of the Assignment:* Even when the time is short, it is worth while to allow time for silent study occasionally.

#### 4. The Verification:

##### Ninth Grade:

The pupils are asked to make sentences with some of the different forms, to decline in turn, to translate sentences given by the teacher, etc.

#### Twelfth Grade:

Vergil, *Aeneid* 1. 572-581.  
" " 582-595.

to help them in English; to develop initiative; (also in the Twelfth Grade) to develop literary appreciation.

3. Study of the Assignment, 5 minutes
4. Verification, 5 minutes

numbered cards on which are questions. No. 1 rises, reads question, and answers it. Others who have anything to say rise also. The leader calls on some of these. No. 2 reads a question and answers it. . . and so on. The teacher helps when necessary.

#### Twelfth Grade:

*Quis loquitur? Quomodo Troiani tractabuntur, si Carthagini considerare volent? Quis erat Notus? Lege versus 572-573. Iube aliquem eos transferre.*

#### Twelfth Grade:

Sight translation, with the teacher's help, of the lesson for the next day, or of part of this lesson. Explanation of new or of difficult construction.

Here the problem cannot be separated from the assignment above. It consists of the sight translation, explanations, etc.

#### Twelfth Grade:

Instead of the Verification, an opportunity may be given for asking questions.

Of course, this plan must not be used too frequently. Different kinds of plans must be used, and all must be flexible enough to be changed even during the course of a recitation, if need arises.

Latin can be 'socialized', too, by correlating it more closely with English. We claim that through Latin the pupil gains a knowledge of words. We can make more certain that our claim is holding good if we teach etymology systematically. All the common suffixes and prefixes and their English equivalents can be taught during the first year of Latin work, and they can be reviewed frequently thereafter. As common new words are learned, other words may be formed by adding suffixes and prefixes to their roots.

In the matter of grading, I sometimes feel that we could afford to change somewhat. I have heard of brilliant students who have expected scholarships, but have failed to receive them because the grades received by them in Latin and Greek brought their averages down too low. Perhaps, at times, we could avoid such things as this without lowering our standards.

We have just heard from Professor Gummere, of Haverford, a quotation from President Lowell's plea that the Classics be taught from the humane point of view. If I may be allowed, I shall quote again from the article in *The Atlantic Monthly*:

It is the business of the Humanists to understand and to interpret the record of man's spiritual development, and there is no nobler work than that.

I sometimes wonder whether, in spite of all our claims for the humanities, we do not postpone the humane part of our subject to a remote future, up to which but few of our pupils survive. We drill in syntax, but can our students quote their Latin? Does it form a part of their consciousness, as it did of the consciousness of men of an earlier generation? I should not plead for an instant for less thorough work; I do not uphold a superficial skimming over a translation, and talking about Latin, instead of teaching it. But I think that we can easily come to insist on a too technical knowledge of syntax, such as is excellent for specialists. But most of our students do not care to become specialists in Latin. I know that in some Colleges the Freshman year is devoted to a stiff course in composition and to the grammar of Livy—a fine foundation, but a foundation on which but few care to build. A great many drop Latin after the first year. All the literary pleasure is reserved for the few who continue because they wish to teach Latin. My plea is that the humane teaching of the Classics shall not be postponed until the student becomes a scholar, but that such teaching shall be done even in the High School.

Another educational tendency to be noted is that of making surveys. Reports on this movement were read at the Conference of Colleges and Preparatory Schools held at Vassar College, in November, 1917. From the Proceedings of this Conference I make a few quotations.

Good teaching is really like thinking, which, in Emerson's phrase, is "uncontrolled by will: we can only open our senses and clear away obstructions". In clearing away obstructions and opening the way for good teaching few implements have proven themselves more useful than the educational survey.

The following I should like to write in capitals:

Although established primarily for recording the progress of American education. . . the Bureau <at Washington> has come to have considerable influence. . . in determining the standards and shaping the policies of educational institutions.

In case our policies ever seem to be in danger of being influenced in what seems to us to be the wrong way, let us have on hand, as a defense, some of the following opinions of the experts themselves concerning surveys:

The educational problems. . . are so complex . . . that the wisest may well hesitate to attempt their solution. Observations must be patient and thorough. . . . Educational surveys made by young or inexperienced people, however gifted, or in the borrowed part-time of otherwise competent authorities, are rarely satisfactory. The number of those that are qualified to make educational surveys is exceedingly limited. . . . A thorough survey of any considerable body of material, moreover, requires ample time—frequently a year, or a series of years . . . . Hurried, superficial, and ill-considered studies are worse than none.

We miss in all this that intolerance born of conceit, that contempt of rivals, which has characterized so much of our educational discussion, unhappily on both sides. The men who are here giving their reports appear to be conducting their work with a conscientious thoroughness. So long as pedagogical or other experts are working in this scientific spirit, we can welcome their investigations with joy. But we need to be ready to defend ourselves against ignorant and unskilled persons who wish to conduct surveys. By keeping in touch with those who are working in a truly scientific way, we can call for assistance from those who really know, if some upstart, after an examination of a few weeks, presumes to tell us that all is wrong. But ignorance of what is being done, scorn of this movement, because it is new, will not protect us.

Another tendency is that of using tests and scales. It seems to me, though I am by no means ready to prove this, that experiments conducted by means of tests have been less scientific than the surveys. It is by means of these tests that pedagogical experts have proved, to their own satisfaction, the fallacy of the doctrine of mental discipline, that Latin is not useful to English, that power gained in one subject is not transferred to another. Many of these tests are, however, quite worth while. We are all more or less familiar with the intelligence tests. Though by no means infallible, they are suggestive. The value of the Courtis arithmetic tests is well known. The Thorndyke reading and word tests have been used in many Schools. Several attempts have been made to prepare Latin tests. None has been very successful. It would be quite worth while for some Latin 'educator' to in-

vent good Latin tests. At any rate, we need to know what tests are being made, and what such experiments are supposed to prove.

To the list of books which should be in our libraries might be added one or two magazines in which appear reports of surveys and tests. If only one is taken, I should suggest that it be *School and Society*, a weekly periodical. Any one who reads this regularly is pretty sure to be familiar with what is going on in the educational world.

One more point. Our friends (they should be our friends), the educators, have conventions and conferences in which they settle the affairs of the universe, even as we are doing now. These meetings influence boards of education and the men who have power to direct our educational policies. Too often, however, when the discussions take place, no classicist is present to influence the 'central tendency'. This phrase I have acquired by a piece of rare good fortune. Last year we held a 'get together dinner' in Philadelphia, at which Dr. Thomas H. Briggs of New York spoke. He said that, if he should ask any one there present to state his (Dr. Briggs's) weight and height, the guess would probably be wrong. But, if he should ask everyone in the audience to guess, and should average the guesses, the result would be right. He had tried this 'test' many times. This average judgment of a crowd he called the 'central tendency'. Incidentally, there were about 75 present at this dinner, and of these only two were classicists. With the 'central tendency' so far from normal, is it any wonder that the advocates of civics, of vocational training, etc., have their way in the land? Some one may object that, if we go into the camp of the enemy, we shall have to allow them to come to our meetings, such as this, and to take part in our discussions. What of it? In the first place, most of us wish they would. In the second place, I do not think that we ought to consider even the most enthusiastic advocate of business training our enemy. He is merely very much interested in a very necessary form of education, just as we are in ours. In the third place, I am not urging that we attend departmental conferences of departments other than our own (though there is no reason why we should not do this, if we are interested), but I am urging that we attend general educational meetings to which all departments are invited and at which general policies are discussed. We cannot expect that the advocate of physical training will pause and say, 'But, wait, we must leave a place on the curriculum for Latin'. We should not do that ourselves. We must be on hand to present our own case. If we are not, we have no right to complain that we are left out. We are leaving ourselves out.

Conferences such as that held at Princeton, in June, 1917, and articles in the press are good for us. But, if we saw to it that at least ten per cent. of those attending educational meetings were classicists, more would be accomplished for our cause than can be done by any number of Classical Conferences. We should then take

part in the discussions, we should know what was being done, we should influence the vote. In short, we should be working on the inside, instead of from the outside. We High School teachers feel that we need the help of the Colleges and the Universities in this as in other things. We classicists are few in number, compared to those teaching other subjects; so much the more need is there that we shall keep together and that we shall all help one another.

In order to give an appearance of unity to this kaleidoscopic paper, I shall go back to the starting-point and close with a quotation from the article with which I began:

The Humanist must abandon his complacency, and set about an intelligent scheme of reform. . . . In this he may lighten his labors by reflecting that the alternative is suicide. . . . If the Humanist will do his part, he will not be always on the defensive against the attacks of the materialist; instead, he will fight for a positive end, the primacy of the human spirit. Otherwise the humane disciplines will perish one by one; since it is not Latin and Greek alone which are now in danger, but our whole understanding of the past.

SOUTH PHILADELPHIA  
HIGH SCHOOL FOR GIRLS.

BESSIE R. BURCHETT.

## THE RELATIONSHIP OF FRENCH TO LATIN<sup>1</sup>

### A. Syntax.

#### I. Nouns.

##### (a) Points of agreement:

Both languages have grammatical as well as natural gender.

##### (b) Points of disagreement:

1. Latin nouns are fully inflected, French are not.
2. Latin has three genders, French only masculine and feminine.

As a consequence of 1, the order of words in a Latin sentence is very much more flexible than the order in a French sentence, and the use of prepositions to express the relations of words is very much less frequent in Latin than in French.

#### II. Adjectives.

##### (a) Points of agreement:

In each language the adjective must always agree with its noun in gender and number.

##### (b) Points of disagreement:

1. As the French adjective has no case-ending, to show its agreement with its noun, it is more restricted in position than the Latin adjective.
2. Comparison of adjectives in Latin is shown by special terminations, of which a few, in the comparative only, are preserved in French: *meilleur*, Latin *melior*; *inférieur*, Latin *inferior*.

The Latin *quam* becomes French *que*; the Latin ablative with a comparative is probably the origin of the French use of *de*, 'than'.

<sup>1</sup>This paper, prepared for the use of the teachers of French in the Montclair High School, deals only with some of the more noteworthy matters that fall within its field. It lays no claim to originality. The material is taken in large part from C. H. Grandgent, *An Introduction to Vulgar Latin* (see THE CLASSICAL WEEKLY 2.60-62).



## III. Verbs.

## (a) General points of agreement:

1. In both languages tense and mood are indicated chiefly by terminations.

2. Compound forms are common in both languages.

## (b) General points of disagreement:

1. French has several tenses not found in Latin: past anterior, conditional, conditional perfect.

2. In Latin the subject pronoun is not expressed, except for emphasis, or special clearness; in French it is never omitted.

3. In Latin the passive voice is indicated by special terminations, except in the perfect tenses, where the verb *sum* is used as an auxiliary; the French passive is formed similarly to the English, i.e. by the use of *être* as an auxiliary.

In Latin, the use of the reflexive for the passive, a common construction in French, is hardly ever found; moreover, there is nothing in Latin to correspond exactly to the French use of *on*. These French usages are expressed in Latin in part by the regular passive forms, in part by the impersonal construction: *itur = on va*. Note further that, as a consequence of 3, Latin *sum visus* is equivalent not to *je suis vu*, but to *j'ai été vu*.

## (c) Points of agreement in regard to the indicative mood:

1. In general the indicative has the same force in the two languages.

## 2. Correspondence of tense usage:

i. Latin present and French present (*présent*) correspond very closely. This tense indicates present progressive action, general (indefinite) present action or state, customary present action, and action begun in the past and still continuing. Compare *currit = il court*, 'he runs', 'he is running', 'he does run'; *Hic iam diu maneo = ici je reste il y a longtemps*. The Latin present is only very rarely future in force. Contrast the Latin and the French method of expressing the sentence 'If he comes, I shall go': *Si veniet* or *venerit* (not ordinarily the present), *ibo*; *S'il vient, j'irai*.

ii. Latin imperfect and French imperfect (*imparfait*) represent each of the uses of the present transferred to past time; the two languages are very nearly identical in the use of this tense. In both languages also the imperfect is used in description, and is commonly used in verbs of thinking and the like, where the English might seem to call for a simple past tense.

iii. The future (*futur*) is of practically the same use in both languages; but compare the note above, under i, and remember that in temporal clauses referring to future time both the Latin and the French employ the future, contrary to the English idiom.

iv. The Latin perfect combines the French preterit (*prétérit*) or past definite (*passé défini*) and the perfect (*parfait*) or past indefinite (*passé indéfini*) in all their uses.

v. The Latin pluperfect corresponds (except in form in the active voice, and only partially so in the passive)

to the French pluperfect (*plus-que-parfait*) and the past anterior (*passé antérieur*).

vi. The future perfect is practically the same in usage in both languages, except that Latin employs this tense much more freely than the French does.

The use of the future and the future perfect to denote probability, likelihood, etc., common in French, is not found in Latin.

vii. There is no form in Latin to correspond to the French conditional (*conditionnel*). Its uses are expressed by the present or the imperfect subjunctive.

## (d) Points of agreement in regard to the subjunctive mood:

1. In both languages the subjunctive may be used in independent clauses to denote a command or a wish.

2. In both languages the subjunctive may be used in a subordinate clause to denote that about which there is doubt, uncertainty. It may be employed, too, in dependence on certain negative expressions.

The following uses of the subjunctive, as being practically identical in the two languages, are noteworthy:

i. In final clauses, to denote purpose.

ii. In clauses depending on a verb of fearing with *ne* not negative.

iii. In clauses depending on verbs of doubt or hesitation, especially when such verbs are negated.

iv. In relative clauses dependent on a superlative and such expressions as *solus*, *unus*, *le seul*, etc.

3. The rules for sequence of tenses are practically the same in both languages.

## (e) Points of disagreement in regard to the use of the subjunctive:

1. The French has only two simple tenses, Latin four.

2. The Latin subjunctive is used in some constructions where the French would require the indicative, e.g.

i. In consecutive clauses to denote result, often in Latin an undisputed fact.

ii. In subordinate clauses in indirect discourse.

3. By means of its greater number of tenses in the subjunctive, the Latin expresses much more accurately fine shades of meaning in conditional sentences: e.g. both *Si veniat, eam*, 'If he should come, I should go', and *Si veniret, irem*, 'If he were coming, I should be going', would be translated into French by *S'il venait, j'irais*.

## (f) Point of agreement in the use of the imperative mood:

1. The second person affirmative is used in exactly the same way in the two languages.

## (g) Points of disagreement in the use of the imperative:

1. The Latin present subjunctive supplies the missing first person plural.

2. In Latin the negative command (prohibition) is expressed idiomatically (e.g. by *noli* + present infinitive), in ways to which nothing in French corresponds.



(h) Points of agreement in the use of the infinitive:

1. In both languages the infinitive may be used as subject, or as object complement (complementary infinitive): *Volo ire* = *Je veux aller*.

2. In French the infinitive is used after verbs of seeing and the like, somewhat similarly to the construction in indirect discourse in Latin.

(i) Points of disagreement in the use of the infinitive:

1. French does not regularly and exclusively, as Latin does, express indirect discourse by the infinitive: *Je l'ai vu entrer* does not correspond so much to *Vidi eum intrare*, as to *Vidi eum intrantem*.

2. The Latin infinitive is practically never used as the object of a preposition.

3. The Latin infinitive very rarely expresses purpose.

(j) Use of participles and verbal nouns.

1. In French the Latin present participle has become confused with the gerundive or the gerund. Compare e.g. *Homo currens* and *homo, in currendo*, with *un homme courant*, and *un homme, en courant*. Nevertheless, although the forms have become practically identical, yet a difference is felt. Compare e.g. *une fille courante*, and *une fille, en courant*.

2. In French the infinitive has taken over the uses of the gerund and the supine: e.g. *ridendi* = *de rire*; *risum* = *pour rire*.

IV. The other parts of speech are used in practically the same way in the two languages; at least it is hardly worth while to enumerate the usages.

#### B. Phonetic Changes from Latin to French<sup>2</sup>.

1. Initial *sc*, *sp*, *st* > *éc*, *ép*, *ét*: *schola(m)* > *école*; *spina(m)* > *épine*; *stella(m)* > *étoile*.

2. Medial *s* + consonant is lost; the preceding vowel is regularly circumflexed: *episcopus(m)* > *évêque*; *metipsissimu(m)* > *même*; *magistru(m)* > *maître*.

Not all circumflex accents indicate the loss of *s*: *aimāmes* < *ama(vi)mus*; *āme* < *anima*.

3. A medial mute consonant may be lost: *rege(m)* > *roi*; *patre(m)* > *père*; *magistru(m)* > *maître*; *oculu(m)* > *œil*.

4. *oc* > *ui*: *nocte(m)* > *nuit*; *octo* > *huit*; *nocere* > *nuire*.

Not every *ui* in French represents an original *oc*: *pluit* < *pluvit*.

5. Unaccented vowels suffer syncotation: *anima(m)* > *âme*; *homine(m)* > *homme*; *collocare* > *coucher*.

6. Final mutes and *m*, declensional endings in general, except *s*, are regularly lost; but final *t* as the third personal ending may remain: *habet* > *a* (compare *A-t-il?*); *servu(m)* > *serf*; *actione(m)* > *action*; *stellas* > *étoiles*.

Mute *e* as an ending in nouns or adjectives frequently indicates a Latin ending in *a(m)*: compare *âme* < *anima(m)*.

7. *li* + a vowel > liquid *l*: *vigilia* > *veille*; *filia* > *fille*; *consiliu(m)* > *conseil*.

Contrast *ville* derived from *villa*.

<sup>2</sup>It will be noted that (1) the open end of the symbol > indicates the source, (2) the point indicates the derived form.

8. Metathesis of the letter *i* occurs frequently: *ratione(m)* > *raison*; *mansionem(m)* > *maison*.

9. Final *tia* > *ce*: *clementia(m)* > *clémence*; *iustitia(m)* > *justice*.

10. Final *tas* (*tátem*) > *té*: *bonitate(m)* > *bonté*; *civitate(m)* > *cité*.

11. The French digraph *ch*, except in words derived from the Greek, where it is usually pronounced as *k* (compare *choeur*), is derived from Latin *c* followed by the letter *a*: *choir* < *cadere*; *chien* < *cane(m)*; *chose* < *causa(m)*; *chez* < *casa(m)*; *vache* < *vacca(m)*.

12. *ar* > *er* or *èr*: *amare* > *aimer*; *pa(t)re(m)* > *père*; *caru(m)*, *cara(m)* > *cher*, *chère*.

Vice versa, Latin *er* > *ar*: *per* > *par*; *mercante(m)* > *marchand*.

13. Medial *b* or *p* sometimes > *v*: *libru(m)* > *livre*; *pauperu(m)* > *pauvre*; *probare* > *prouver*; *papillone(m)* > *pavillon*.

14. *au* > *o* (compare the pronunciation of French *au*): *clausu(m)* > *clos*; *causa(m)* > *chose*.

15. French *au* may represent an original *l* (or *al*): *bellu(m)* > *beau*; *pelle(m)* > *peau*; *caballos* > *chevaux*.

16. So also, but much less frequently, French *ou* may represent Latin *ol*: *molle(m)* > *mou*; *solidu(m)* > *sou*; *collocare* > *coucher*.

17. Consonant *u(v)* > *v* or (final) *f*: *veru(m)* > *vrai*; *videre* > *voir*; *servu(m)* > *serf*; *bove(m)* > *boeuf*.

18. Consonant *i(j)* > *j*: *de + iam* > *déjà*; *iustitia(m)* > *justice*.

19. Under the accent a Latin simple vowel may be resolved into a diphthong in French: *póssum* > (*je*) *peux*; *amo* > (*j*) *aime*; *ténes* > (*tu*) *tiens*. Contrast (*nous*) *tenons* < *tenémus*. But, by the working of the law of analogy, the changed spelling may be carried over to other forms: *amámus* > (*nous*) *aimons*.

#### C. Derivation of the Different Parts of Speech.

##### I. Nouns:

1. French nouns are regularly derived from the accusative case of Latin nouns. This fact is due to the preponderance of the accusative case in late (vulgar) Latin: *actione(m)* > *action*; *homine(m)* > *homme*; *corpus* (neuter) > *corps*.

2. The gender of the original noun is usually kept: masculine, *liber* > *livre*; *fluvius* > *fleuve*; feminine, *lex* > *loi*; *manus* > *main*.

But, (1), inasmuch as French lost the neuter gender and replaced it by the masculine, Latin neuters are generally found as masculine in French: *caput* (n.), *chef* (m.); *animal* (n.) > *animal* (m.).

(2) As Latin neuter plurals ended in *a*, and were sometimes used collectively, they passed into French as feminines: *folia* > *feuille* (f.).

##### II. Adjectives:

1. The Latin neuter form became identical with the masculine [compare 2, (1), above].

2. By analogy to the adjectives of the first and second declensions in Latin, where the masculine and the feminine forms are distinct, adjectives derived from the

third declension, where in Latin the masculine and the feminine forms were practically, if not quite, identical, assumed a distinct form for the feminine: *dulce(m)* (m. or f.) > *doux* (m.) and *douce* (f.); *crudele(m)* (m. or f.) > *cruel* (m) and *cruelle* (f.); *bonu(m)* > *bon* and *bona(m)* > *bonne*; *caru(m)* > *cher* and *cara(m)* > *chère*.

### III. Pronouns:

1. The Latin case-endings are not so completely lost as in the case of the nouns: *ego me* > *je me*; *tu te* > *tu te*; etc.

2. Personal pronouns of the first and second persons and the third personal reflexive were kept wellnigh intact: see I above, and note *se* > *se*; *nos* > *nous*; *vos* > *vous*.

3. The third personal pronouns, as well as the definite article, are derived from the forms of *ille*. When this was weakly accented, virtually becoming proclitic to a verb or a noun, the accent was shifted to the ultima and the initial vowel was lost: *Ille illam videt* > *il la voit*.

4. *y*, *en*, *dont* are not true pronouns, but adverbs: *y* < *ibi*; *en* < *inde*; *dont* < *de + unde*.

5. The French relative, demonstrative, and interrogative pronouns are derived respectively from forms of the corresponding Latin pronouns *qui*, *iste*, *quis*.

### IV. Verbs.

French verb-forms have suffered many changes from the Latin, due to accent, analogy, and to the working of various phonetic laws (compare B, 19, above).

#### 1. Present:

dormio	dormimus	(je)	dors	(nous)	dormons
dormis	dormitis	(tu)	dors	(vous)	dormez
dormit	dormiunt	(il)	dort	(ils)	dorment
sum	sumus	(je)	suis	(nous)	sommes
es	estis	(tu)	es	(vous)	êtes
est	sunt	(il)	est	(ils)	sont
teneo	tenemus	(je)	tiens	(nous)	tenons
tēnes	tenētis	(tu)	tiens	(vous)	tenez
tēnet	tēnent	(il)	tient	(ils)	tiennent

#### 2. Imperfect:

stābam	(j')	étais
stābas	(tu)	étais
etc.		etc.

#### 3. Future:

The Latin system of terminations for the future tense was entirely lost. French future and conditional are a combination respectively of the infinitive and the present and the imperfect indicative of the verb *habeo*: *j'irai* < *ire + habeo*; *tu iras* < *ire + habes*; etc.; *j'irais* < *ire + habebam*; *tu irais* < *ire + habebas*; etc.

#### 4. Perfect or preterite:

Latin		Late Latin	
amāvi	amāvimus	amāi	amāmus
amāvisti	amāvistis	amāsti	amāstis
amāvit	amāvērunt	amāut	amārunt
fui	fuimus		
fuisti	fuistis		
fuit	fuerunt		

#### French

(j')	aimai	(nous)	aimâmes
(tu)	aimas	(vous)	aimâtes
(il)	aima	(ils)	amèrent
(je) fus	(nous) fûmes		
(tu) fus	(vous) fûtes		
(il) fut	(ils) furent		

#### 5. Compound tenses:

The French compound tenses are late developments of which there are only sporadic instances in classical Latin in the active voice.

#### 6. Subjunctive:

The French present and imperfect subjunctive are derived from the Latin present and pluperfect subjunctives respectively: (*que j'*) *aime* < *amem*; (*que tu*) *ailles* < *ames*; etc.; (*que j'*) *aimasse* < *amassem* < *amavissem*; (*que tu*) *aimasses* < *amasses* < *amavisses*.

#### 7. Infinitives and participles:

The Latin present infinitive active and the present participle and the perfect passive participle have suffered comparatively little change. The gerundive has been practically merged with the present participle (compare A, III, j, above). The other infinities and participles have lost their identity: *finire* > *finir*; *amante(m)* > *aimant*; *factu(m)* > *fait*.

By analogy to participles like *constitutus*, many verbs in French have acquired a participle in *u*: *vendi tu(m)* > *vendu*; *cognitu(m)* > *connu*.

#### V. Adverbs:

1. Many French adverbs are derived directly from the Latin: *ibi* > *y*; *illac* > *là*; *bene* > *bien*; *quomodo* > *comme*; *quare* > *car*.

2. Practically all the Latin adverbs in *-e* and *-ter* were replaced by a new formation: e.g. by a phrase consisting of an adjective in agreement with the ablative singular of the noun *mens*, which is feminine in gender: *gravi* (later *grava*) *mente* > *gravement*, 'in a grave or serious mood', 'seriously'. From natural cases like the above the formation was carried by analogy even to simple adverbs: compare *comme* and *comment*.

VI. The other parts of speech need not be considered as they offer no striking peculiarities.

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